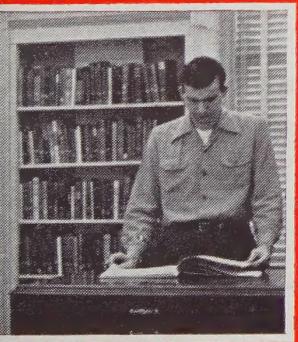
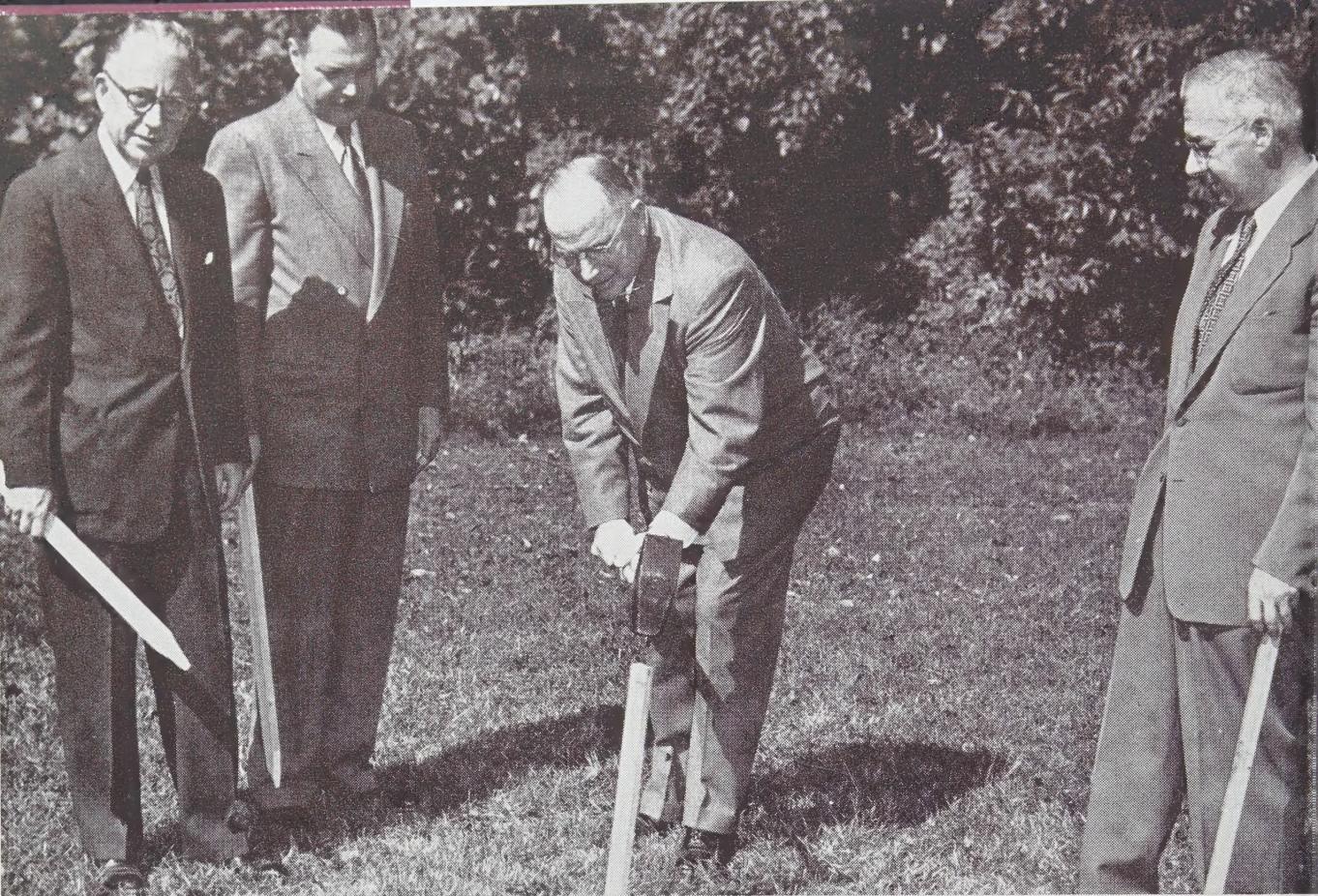


ember-December, 1955



special issue on THEOLOGICAL SCHOOLS

# Church and Campus



CHURCH LEADERS MARK THE SPOT WHERE WESTMINSTER THEOLOGICAL SEMINARY WILL BE LOCATED ON THE AMERICAN UNIVERSITY CAMPUS, WASHINGTON, D.C. TAKING PART IN THE CEREMONY ARE DR. HURST R. ANDERSON, PRESIDENT OF AMERICAN UNIVERSITY; DR. GERALD O. MCCULLOH, DIRECTOR, DEPARTMENT OF THEOLOGICAL SCHOOLS; BISHOP G. BROMLEY OXNAM OF THE WASHINGTON AREA; AND DR. NORMAN L. TROTT, PRESIDENT OF WESTMINSTER.

COVER PICTURES: LARGE PICTURE SHOWS SOME OF THE TEN THEOLOGICAL STUDENTS REPRESENTING METHODISM'S THEOLOGICAL SCHOOLS, AS THEY APPEARED RECENTLY ON THE WENDY BARRETT TELEVISION SHOW IN NEW YORK CITY. THE GROUP WERE ON A TRAVEL SEMINAR TO VISIT METHODISM'S BOARD HEADQUARTERS IN NEW YORK, CHICAGO, WASHINGTON, AND NASHVILLE. SMALL PICTURES (TOP TO BOTTOM) SHOW TYPICAL ACTIVITIES IN A SEMINARY: GARRETT CHOIR; GAMMON PRESIDENT HARRY V. RICHARDSON SPEAKING TO STUDENTS; STUDENT IN LIBRARY AT PERKINS.

Volume 46

No. 2

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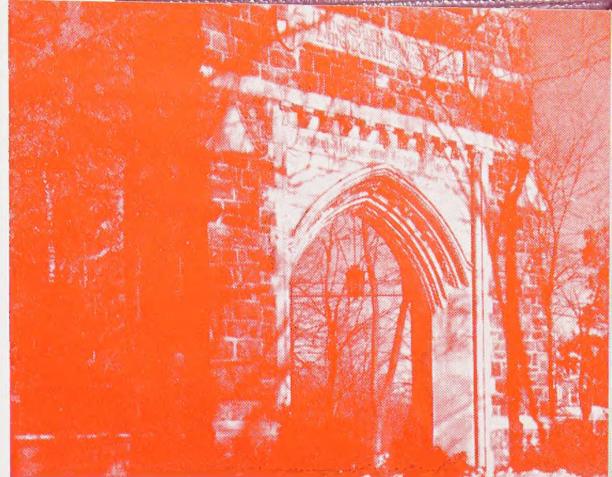
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### Church and Campus

is published bimonthly, September through June each year, by the Division of Educational Institutions, Board of Education, The Methodist Church, 1001 19th Ave., So., Nashville, Tenn. Address all correspondence to Box 871, Nashville 2, Tenn. \$1 per year. Entered as second-class matter at the Post Office at Nashville, Tennessee, under act of August 24, 1912.



# RESPONSIBILITY AND GROWTH IN METHODIST SEMINARIES

*by Walter G. Muelder, dean, Boston University School of Theology*

TOUCH any significant agency of The Methodist Church and you touch the hand of some seminary-trained leader. Confront the leadership needs of any parish or institution of the Church and you confront the challenge which seminaries are facing in a united, creative and responsible way. Increasingly Methodism is becoming aware that the seminary is the door to the renewal and reformation of the Church. Through the doors of the seminaries come a growing body of ministers more deeply grounded in the Christian faith, in the disciplines of the spiritual life, and in training for relevant service to all parts of the Church and society.

The seminaries have responded to the crisis in ministerial leadership in a magnificent way. In terms of numbers this means that whereas in the decade between 1940 and 1950 the number of graduates ranged between 323 and 355, in the new quadrennium beginning 1952 the number has grown from 530 to 679. In the last year for which figures are available 3,379 students were en-

rolled in the ten seminaries of the Church. Since the last General Conference more than thirty new teachers have been added to the faculties of the theological schools, library facilities and holdings have been enriched, and more adequate pension programs for faculty personnel have been developed. These new facilities are taxed to capacity in a dynamic situation.

All of the churches stand at the threshold of a period of great expansion. While it would be premature and uncritical to speak of a great religious awakening or national revival, it is significant to note the growing vigor in church life and the expansion of membership throughout the nation.

During the past year, according to statistics supplied by the National Council of Churches, six out of every ten Americans are members of one of the principal faiths. While the American population itself grew only 1.7 per cent, church membership grew 2.3 per cent, or by 2,639,766 persons. Protestantism stands at 57,124,142 persons located in 273,508

churches. Of these, Methodist bodies represent 11,683,002 persons. To lead this vast and expanding church membership, to develop it into a Christian fellowship which is not to be ministered unto but to minister, has become a central theme of theological education. To a degree unforeseen in the past, tomorrow's pastors will find their task in the renewal and reformation of the churches primarily through effecting their conversion from being self-absorbed local congregations to being ministering fellowships composed of adequately trained laity.

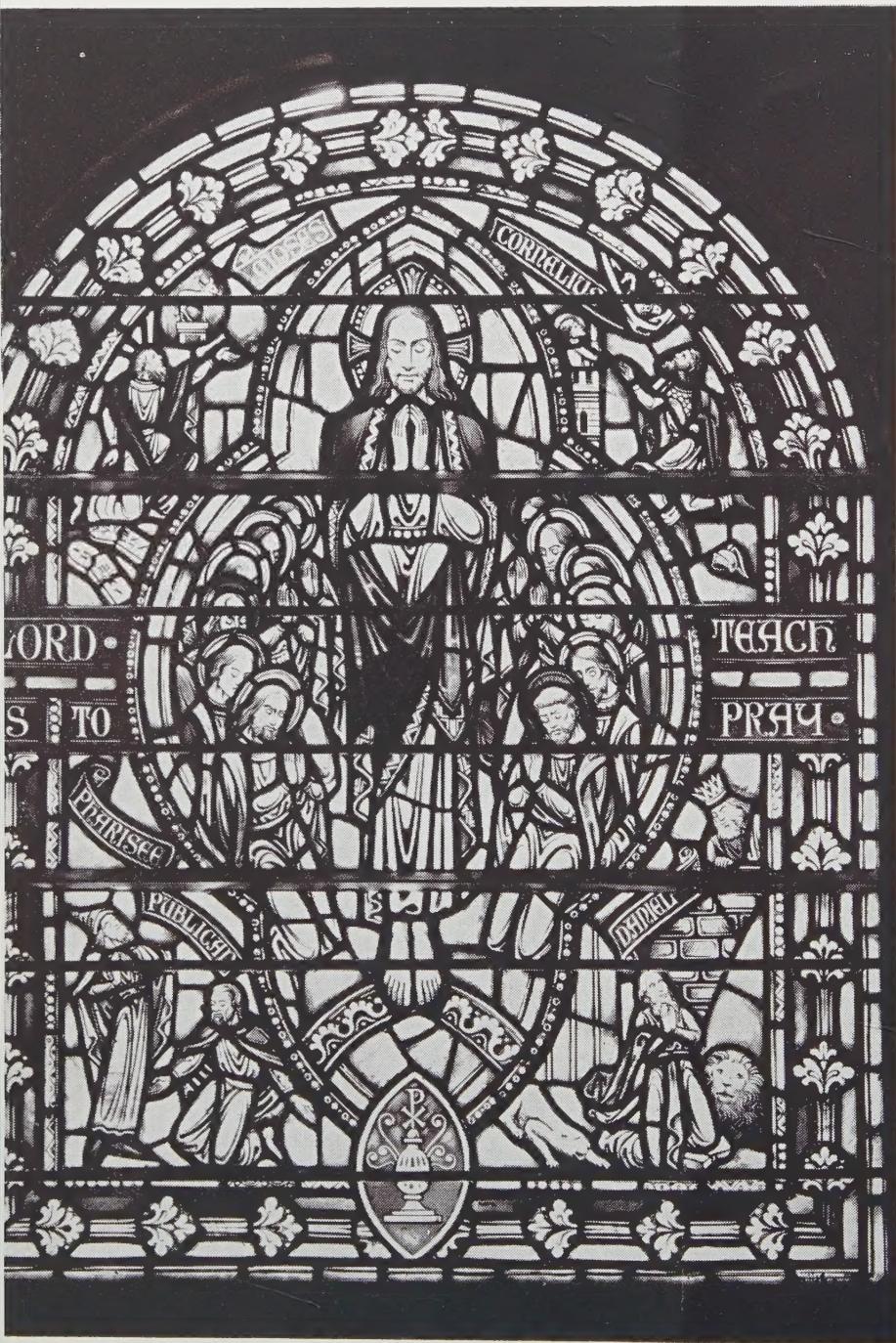
The General Conference of The Methodist Church in increasing the support of Methodist seminaries significantly undergirded this new development in the churches, but a vastly greater effort and increased support are required if enough ministers of suitable quality are to be sent to the world-wide parish.

In each of the schools there is clearly perceptible the working philosophy of training a whole minister, beginning with the man himself and then helping him find

his message, his practical effectiveness, and his specialized skills. Perhaps at no time in the present century have seminary faculties been so concerned over the renewal of the Church through the deepening of the spiritual life of seminaries. In the immediate future an even greater stress on this dimension of seminary life will be evident. Along with this is the response of the seminaries

to the demand for profounder theological undergirding for worship, fellowship, and service. And closely related to these is the awareness of the Church's inescapable responsibility for the life of society, including its social institutions and structures. Though the fact of the inclusive scope of Christian responsibility is no longer in dispute there is a lively searching for the ways in which

CHAPEL WINDOW, EMORY UNIVERSITY



the Christian faith should be expressed and implemented.

These concerns for spiritual wholeness, theological adequacy, social responsibility and practical effectiveness are being conscientiously dealt with at the very time when practical needs and institutional demands on the part of the Church tend to put the seminaries in a kind of pressure cooker to be filled with technical "know-how." What this means, in other words, is that in the midst of rapid development and growth quantitatively the seminaries are seeking to develop qualitatively.

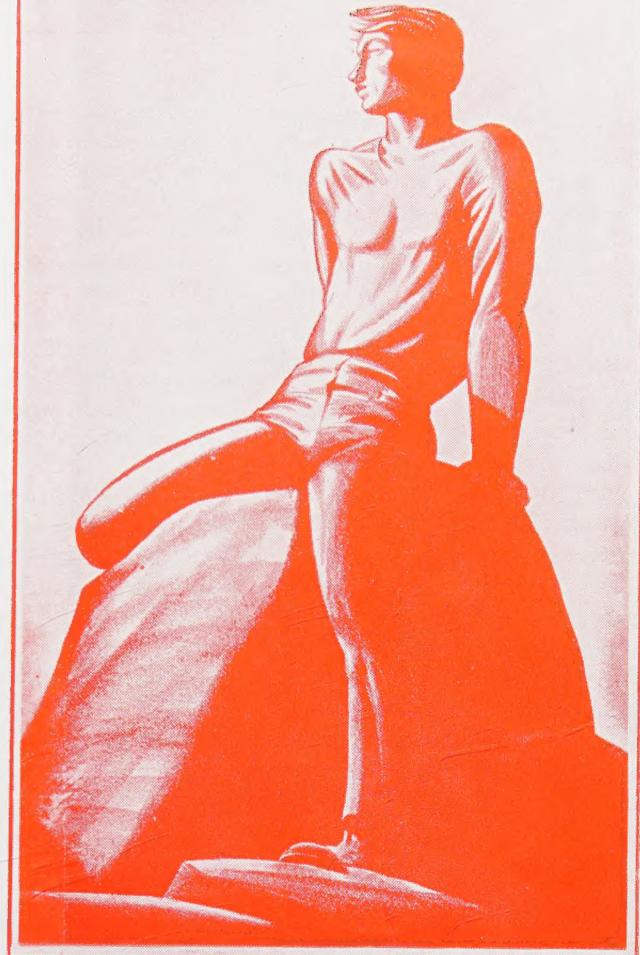
Though many new specialized programs are being offered in the curricula, such as pastoral counseling, campus religious leadership, audio-visual aids, fund-raising administration, camping, improved field-work supervision, and the like, the principle of wholeness and a higher quality of instruction are being diligently sought for and enhanced. The seminaries are packed to overflowing in many cases. At the same time finer admission programs are being developed, screening methods are being improved, more thorough diagnostic tests are being given, and more adequate remedial programs are being introduced.

The growth of the seminaries made possible by General Conference action means, in short, more faculty, better libraries, enriched curricula, improved salaries, better students, finer relations between the seminaries and the local churches, improved professional cooperation in field work supervision between schools and district superintendents, closer liaison between personnel officers of mission boards and seminary faculties, more balanced seminary programs, a greater awareness of the ecumenical task of the Church, and a more earnest desire to be obedient to Christ's call for renewal and reformation in the Church.

# *manpower* NEEDS IN THE CHURCH'S *ministry*

THE Methodist Church needs more ministers and needs them now! In 1954 there were 1,129 ministers removed from annual conference membership by retirement, death, withdrawal and location. In the same year 927 men were received into full connection. The number received on trial in the same year shows an even more serious drop. Only 910 were admitted into the "on trial" classes in the total church. There were fewer ministers appointed to charges and special appointments in 1954 than in 1940 at the time of unification. A comparison of these figures shows that we are not meeting our manpower needs for replacement.

Ministerial needs for expansion to keep pace with the growth of the general population must be added to those required for replacement. In 1950 the population of the United States was 150,697,361. Of these, 5.87 per cent (8,851,701 persons) were members of The Methodist Church. By 1954 the total population had reached 161,198,000 (estimated) and Methodist membership was 9,173,345. The percentage of Methodists had dropped to 5.69 per cent as we failed to match the rate of growth of the general population. A conservative estimate of increase in the general population shows a rise of 25,133,000 by 1965. If The



Rockwell Kent

Methodist Church is merely to maintain its 1954 percentage in the total population, we shall have 1,430,000 more Methodists than now, the equivalent of 3,000 new congregations of 475 members each. To meet such minimum expansion opportunities we should have a net increase of 300 new ministers each year for the next ten years.

The Methodist Church will not be satisfied with barely holding its own percentagewise. Recent estimates by the bishops of the Church reveal definite needs for 1,500 new ministers each year throughout the 1956-1960 quadrennium. Methodism's heritage of evangelism and pastoral care calls to all of us in the present to exert new zeal in a time of expanding opportunities.

Every church and home in the Methodist connection must be alerted to this need for larger

ministerial leadership. Prayers for guidance and moments of consecration must spread among the Methodist people.

Training for the ministry through the theological schools of the Church has been growing rapidly in recent years. In 1954 there were 14 per cent more men in seminary than in 1950. The number of graduates from the Methodist theological schools increased from 355 in 1950 to 679 in 1954. Faculties have been expanded and total expenditures have almost doubled from \$1,685,824 in 1950 to \$3,131,804 in 1954. The increase in World Service appropriations to the theological schools in 1952 has provided many needed additional services in the schools.

Greater increases are yet demanded if the seminary programs are to train the necessary number of men. Although our theo-

logical schools are now approaching their maximum enrolments with their present facilities, some provision must be made for accommodating more than a percent increase in the number of men in seminary. Instead of the 3,000 men in theological school in 1954, The Methodist Church must provide for 4,800 full-time theological students by 1960. Such an increase, strategic as it seems, would provide only the 1,200 graduates needed annually for replacement alone.

The expansion required of the theological schools to meet the ministerial need will extend to every part of the schools' plants and programs. Dormitory rooms, classroom space, faculty personnel, library facilities and services,

offices and administration all must be increased. Additional financial resources must be provided for scholarships and student aid, as well as for buildings and personnel. World Service funds can and should be made available in increased appropriation. Individual gifts and contributions from the churches will be needed, however, to supplement general church funds if the requirements are to be met.

Recruitment of young persons for the ministry is a part of the expansion need. The numbers who have been responding to the call indicate a more favorable situation here than in the facilities to train them at the seminary level. In 1954 more than 3,500 young men listed themselves as preministerial students in the Methodist

colleges and universities alone. Since about half of the students in seminary now come from the Methodist schools, and the other half from colleges and universities of other denominations, privately endowed and state and municipal schools it is estimated that more than 7,000 preministerial students are available at the college level. The guidance of these young persons into theological school presents the major task in recruitment for the immediate future.

For the service of his Church God will call his workmen. Methodism's task is to guide, train and ordain them for its ministry.

The following tables show comparative figures indicating the developments in population, ministry, and the size of the theological schools in recent years.

#### **Population of the United States**

| <i>1940</i> | <i>1950</i> | <i>1954*</i> | <i>1960**</i> | <i>1965**</i> |
|-------------|-------------|--------------|---------------|---------------|
| 131,669,275 | 150,697,361 | 161,198,000  | 175,266,000   | 186,331,000   |

#### **Membership of The Methodist Church**

| <i>1940</i> | <i>1950</i> | <i>1954</i> |
|-------------|-------------|-------------|
| 7,334,443   | 8,851,701   | 9,173,345   |

#### **Percentage of Population in Methodist Membership**

| <i>1940</i> | <i>1950</i> | <i>1954</i> |
|-------------|-------------|-------------|
| 5.58        | 5.87        | 5.69        |

#### **Ministerial Members of Annual Conferences Removed by Retirement, Death, Location and Withdrawal**

| <i>1940</i> | <i>1950</i> | <i>1952</i> | <i>1953</i> | <i>1954</i> |
|-------------|-------------|-------------|-------------|-------------|
| 695***      | 1140        | 1182        | 1233        | 1129        |

#### **Ministers Received on Trial in the Annual Conferences**

| <i>1940</i> | <i>1950</i> | <i>1952</i> | <i>1953</i> | <i>1954</i> |
|-------------|-------------|-------------|-------------|-------------|
| 504         | 922         | 1158        | 1027        | 910         |

#### **Ministers Received Into Full Connection**

| <i>1940</i> | <i>1950</i> | <i>1952</i> | <i>1953</i> | <i>1954</i> |
|-------------|-------------|-------------|-------------|-------------|
| 470         | 499         | 679         | 848         | 927         |

\* Estimated.

\*\* Projected.

\*\*\* Number retired during the year not available.

**Ministers Under Appointment to Charges and Special Appointments**

| 1940   | 1950   | 1952   | 1953   | 1954   |
|--------|--------|--------|--------|--------|
| 18,624 | 16,500 | 17,310 | 17,329 | 17,471 |

**Approved Supply Pastors**

| 1940 | 1950 | 1952 | 1953 | 1954 |
|------|------|------|------|------|
| 3341 | 5616 | 5607 | 5597 | 5918 |

**Methodist Theological School Enrolment**

| 1942 | 1950 | 1952 | 1953 | 1954 |
|------|------|------|------|------|
| 1663 | 2586 | 3089 | 3043 | 2967 |

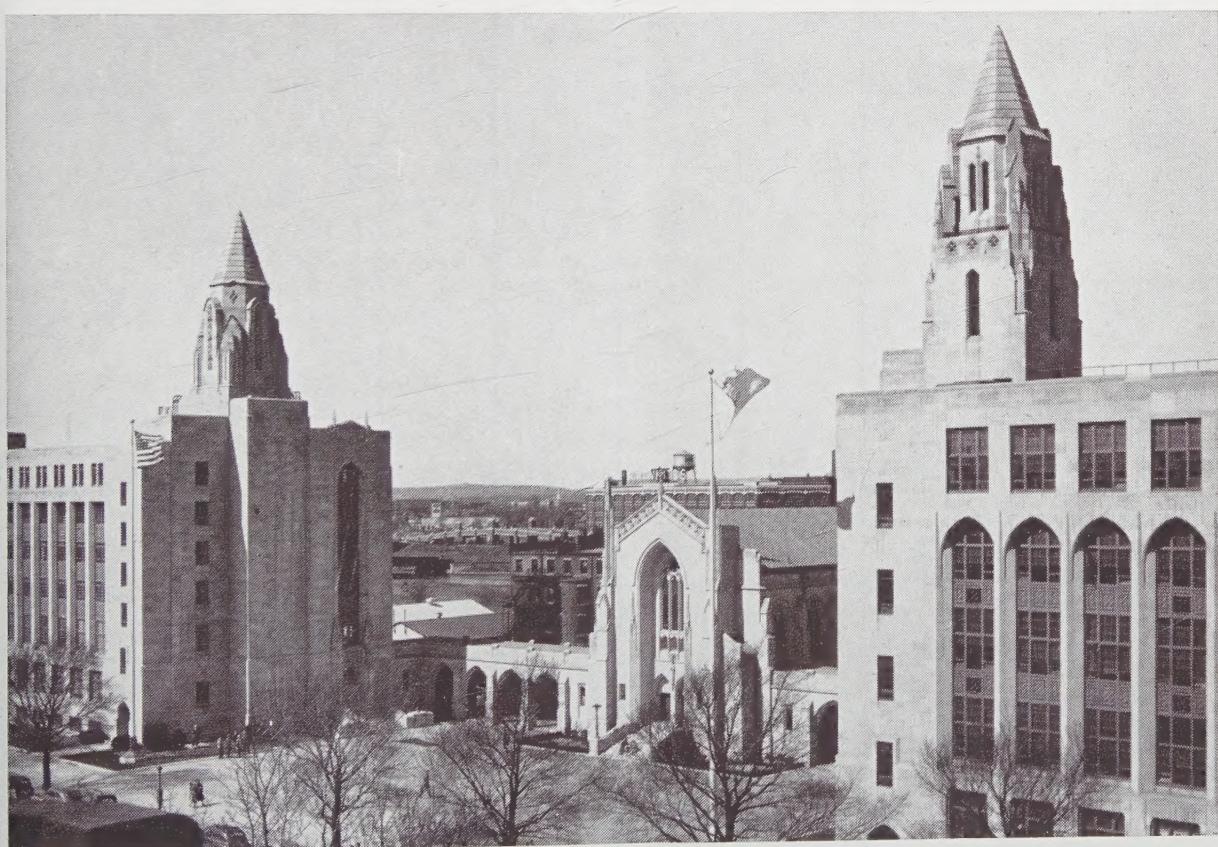
**Methodist Theological School Graduates (B.D., S.T.B., Th.M.)**

| 1942 | 1950 | 1952 | 1953 | 1954 |
|------|------|------|------|------|
| 316  | 355  | 530  | 651  | 679  |

**Methodist Theological School Current Expenditures**

| 1942       | 1950        | 1952        | 1953        | 1954        |
|------------|-------------|-------------|-------------|-------------|
| \$545,692* | \$1,685,824 | \$2,084,491 | \$2,841,679 | \$3,131,804 |

\*Information not available on all schools.



THE HEART OF THE BOSTON UNIVERSITY COMMONWEALTH AVENUE CAMPUS. THE LEFT TOWER TOPS THE SCHOOL OF THEOLOGY, AND THE NEAR TOWER IS THE MARK OF THE COLLEGE OF LIBERAL ARTS. DANIEL L. MARSH CHAPEL IS IN THE CENTER, WITH THE WIDE PLAZA BEFORE IT, WHERE MANY STUDENT ACTIVITIES ARE HELD.

## WHERE DID THE THEOLOGICAL STUDENTS COME FROM IN 1954?

|                                            | Boston | Candler | Drew | Duke | Gammon Garrett | Hill | Perkins | U.S.C. | Westminster | Total  |
|--------------------------------------------|--------|---------|------|------|----------------|------|---------|--------|-------------|--------|
| Undergraduate Colleges<br>and Universities |        |         |      |      |                |      |         |        |             |        |
| METHODIST                                  | 237    | 239     | 252  | 130  | 30             | 363  | 61      | 226    | 29          | 77     |
| OTHER CHURCH RELATED                       | 61     | 35      | 62   | 42   | 17             | 160  | 17      | 31     | 70          | 29     |
| PRIVATELY ENDOWED                          | 111    | 44      | 68   | 19   | 5              | 175  | 16      | 13     | 51          | 29     |
| STATE AND MUNICIPAL                        | 93     | 124     | 79   | 37   | 4              | 298  | 34      | 143    | 52          | 24     |
| TOTAL                                      | 502    | 442     | 461  | 228  | 56             | 996  | 128     | 413    | 202         | 159    |
|                                            |        |         |      |      |                |      |         |        |             | 3,587* |

\* This total is larger than the 3,253 full-time and part-time students reported by the schools because some of the students had attended more than one type of undergraduate school.



# *four* ANSWERS *to GOD'S CALL*



Ivan Mestrovic

## How Does a Young Man Decide to Be a Preacher?

### 1

MY religious development has been nurtured all my life in my home environment. My father is a Methodist minister, and I grew up in the parsonage. I cannot remember being a "Mother's Jewel," though my mother assures me that I was—but I can remember church school, Epworth League and Methodist Youth Fellowship, choir, etc. Indeed my earliest memories are closely connected with the church.

During my childhood I thought I would like to be a preacher, but this ambition faded as I went through high school, and did not revive again until I was in law school. I was active in the MYF and attended several institutes. I recall one candlelight service in particular, but I made no formal commitment at that time. My faith and my feeling of call to the ministry have been steadily growing.

After I finished high school I intended to enter law as my profession, and I took my courses accordingly. I lived at home, and my religious contacts were almost wholly in the little community north of the city where we lived. I had practically no contact with

the campus student religious life, for my on-campus hours were filled with classes and study and work—about fifteen to twenty hours weekly. Indeed in those closing months of the war and the immediate postwar years, the religious program at the university was notable by its absence. In the local church I taught in the church school for several years, sang in the choir, and was on the Board of Stewards.

Finishing college in February, 1948, I worked to save money to go to law school, and entered there the following September. Almost from the start, I felt neither happy nor at home. There was no moment when "the light dawned," but I became convinced that I was in the wrong place; and that while I was not sure as to what facet of Christian work I wanted to go into, still I felt a deep call to Christian service.

I resolved to enter theological school. I knew I wanted to pursue a Christian vocation, though I was not certain whether it would be in the local parish, in the mission field, in the area of religious journalism, or elsewhere. In any

case I felt that I would need theological education.

### 2

The one factor which stands out above all others as the most significant influence in my religious development is my home background. My parents are dedicated Christians and are active in the work of the church. Prayer and Bible reading have been integral parts of my home life, but in addition to this and especially important from the standpoint of influence, is the fact that my parents have demonstrated in practical living what they taught. Their example and encouragement which never infringed upon the necessity of my making personal decisions, have meant much in my religious development and in my preparation for full-time Christian service.

It is impossible to mention all of those persons outside my family who have been influential in my religious development, but there is one person who has probably been most important in this respect; a minister in the conference. When I was eight years

old, he began his ministry in my home church. During the past seventeen years his interest and fellowship have meant much to me both in the development and deepening of my Christian life and in the choice of my life's work.

As for my religious development, it can best be summarized by reference to several events and periods within my life. First of all, there are two events which relate primarily to my initial decision and commitment. My initial decision for Christ was made during an evangelistic mission in my home church when I was twelve years old. At the age of fifteen in another such meeting, I signified my willingness to enter full-time Christian work if the way should open. While these two events represent merely beginnings, they have stood out as milestones in my religious development.

Secondly, a very important period in my religious life was during my senior year in high school and the year following. I had the opportunity to be associated with an active young people's organization within my home church and with an interdenominational youth organization. These came at a crucial time when I might have regressed rather than progressed spiritually. Opportunity for leadership experience and for association with capable youth leaders was significant for the clarification of my Christian experience and growth in the Christian life.

Finally, college and seminary life have contributed much to my religious development. The former made a contribution particularly to the devotional and experimental aspect of my Christian life; the latter, to the clarification intellectually of the meaning of the Christian faith.

I am a member of the \_\_\_\_\_ Conference, and have just been appointed to a pastorate.

### 3

I was born in a traditionally

Catholic home and baptized in St. Anthony's Cathedral. Both of my parents migrated here from Italy in their early twenties. Of course, I was brought up in this culture. This conflict between the American and Italian cultures caused me to be cynical toward any religion. I wanted to deny the Catholic-Italian background and yet I felt antagonistic toward the American - Protestant movement.

When I began grade school I was not able to speak English and consequently was discouraged and did poorly in my class work. Also this conflict in culture made me feel inferior, confused and much alone, which resulted from being ashamed of my parent's culture, their inability to speak English and to understand the American way of life; I felt, too, that I was rejected by others because of this. This feeling actually stayed with me even through high school and the first two years of college. However, after becoming able to look at myself objectively, I am now able to understand rather than reject my past culture.

When I was seventeen years old I was converted by a small fundamentally religious group. Through its influence I was forced to leave home and eventually entered college. I had no contact with my parents or home for four years because of this conversion, but, while at college I began to feel that there was something much greater than either Catholicism or even the Protestant Church had to offer—that is, the Protestant Church that I knew at that time from the fundamental approach. I did not know that in Protestantism there was room for expansion and progress in the more intellectual, practical and even real direction until after graduation when I entered the conference. Here I pastored for three years and realized that Methodism had what I was seeking. It was then that I realized my inadequacy and the great need for seminary train-

ing. I entered the school of theology in 1951 and here once more I found what I was seeking; however, here I also was inspired to continue toward further progress in the field of Methodism. I am now a member of the conference and enjoy the freedom I find in a creative church like the Methodist connection.

### 4

I grew up in a parsonage. My father is a Methodist minister. Home life was full and so was the house when all of us were home, for there were six children. Our family had the normal stresses and at times was acutely aware of the perils of being the minister's family; but it was a happy home undergirded with a wise and genuine love. With my brothers and sisters, I learned a great deal about responsibility and community concern as we lived and worked within the economy of the family group.

In the high-school youth fellowship, I first began to think about my vocation. Prior to that I had thought seriously of entering professional art and secondary school teaching. But, in those days, all vocational thought was conditioned by the fact that high-school graduation meant immediate absorption into the armed services. I left high school in February, 1944, and enlisted in the Army in March, 1944.

Until this time, my religious experience had been primarily social. It revolved around the active program of the youth fellowship, the youth choir, and the staff of the local church's weekly newspaper, for which I was a writer and layout man. I do not remember seriously considering my own personal attitude toward war as I entered the Army a few weeks after graduation. This was the time of the full intensity of the war fever in this country and few high-school students took long to think of their religious position.

Whereas my previous experiences had been social, the army experience was quite different. When I arrived in India, my company (which I had joined when we boarded the ship in Los Angeles) was sent to China, but I was given a train ticket and told to go to Bombay. There I worked for nearly a year as a cryptographer.

While in Bombay, I contracted a spinal disease which left me temporarily paralyzed in my arms and legs. In the eleven months I was hospitalized, and most particularly during the several weeks I was completely helpless, I came to some maturing that I had not done before. I think it was in this period, far from home and friends, that I first seriously thought of my life's meaning. It was as if God had taken away my power to be active in order to force me to think about my relation to him.

As I look back now, I remember the joy that filled me when I first moved a toe (I called the nurse to come and see it!). The long process of re-education of weakened muscles impressed upon me the wonder and simple goodness of life. I have seen also the concern that others, some of whom I had never known before, demonstrated to me in my helplessness. I have not looked at life and God in a casual sense since then. Some of my hospital mates, in the moments of their desperate crisis, made rash promises to themselves and to God. I was careful not to do this but sought to cooperate with whatever his will might have been. When I left the hospital my vocational plans were still vague, but my religious development had deepened.

I entered college in 1946 and immediately got caught up in that very enthusiastic postwar college boom. At the close of my sophomore year, at the age of twenty-two, I decided to seek my local preacher's license.

Important to my religious development were the student con-



MORNING CHAPEL SERVICES, PERKINS SCHOOL OF THEOLOGY

ferences of college years. Not only the regional Y conferences, including the great Asilomar mid-winter conference, but the student-faculty retreats sponsored by the student church made a profound impression on me and did a great deal to awaken a religious consciousness. I experienced an intensely satisfying three summers' job as teacher of the junior-high department in an up-to-date vacation church school.

Under the skillful minister of education in charge, I caught the joys of teaching and watching the validation of a religious approach to the task of teaching. It was during this teaching work that my

thoughts began to be gathered together and I saw the interrelatedness of all life's disciplines. This idea has been strengthened in my work in the Student Christian Movement, and I have found increasing satisfaction in sharing with others this quest for "wholeness" in life.

This has been reinforced by my theological studies and the conviction that the heart of the Christian faith is the communication of the good news that life has meaning. For me the highest and most satisfying form of "communication" is in the service of the Church.

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## *a seminar*

This sequence of photographs to illustrate a seminarian's day shows the routine of activity that all seminarians at all schools experience. Courses will increase in difficulty as the student advances through his studies. More and more responsibility in a church assignment will be placed upon him. A combination of theory and practical experience gained under the guidance of the seminary produces a capable, well-trained minister, ready to assume the leadership of a local parish, or to assist a minister in a larger church. Dedicated to service in Christ's name, the seminarian is equipped, while taking his theological work, with an informed faith and an ability to think for himself in facing the difficult problems that the future may bring.

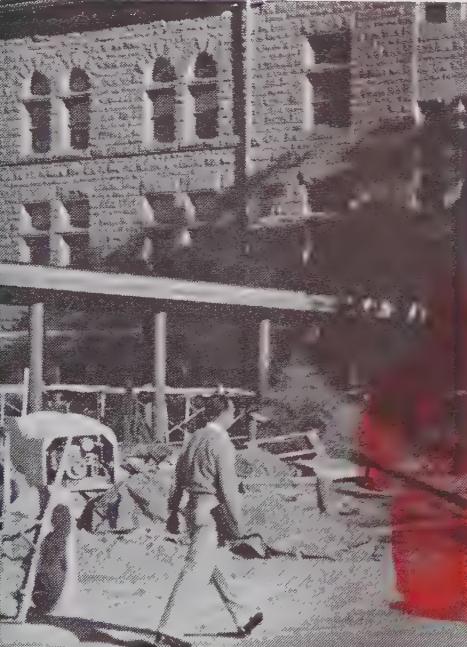
These photographs were made at Iliff School of Theology, Denver, Colorado, one of Methodism's ten accredited schools for ministerial training. They follow a typical student, Wilbur G. Bowman (married, no children, middle-year student), through a round of activity representative of his day. Wilbur and his wife Marilyn came to Iliff from Ohio, where he expects to return to a parish church following graduation next year.

Photography courtesy of Don Hogg, first-year student at Iliff.

THE DAY OF SEMINARIAN WILBUR G. BOWMAN AND HIS WIFE MARILYN STARTS WITH DEVOTIONS. OFTEN WILBUR HAS AN HOUR'S STUDY COMPLETED BEFORE BREAKFAST. (RIGHT) MRS. BOWMAN LEAVES FOR WORK IN AN INSURANCE OFFICE, WHILE MANY OTHER SEMINARY WIVES TEACH SCHOOL. MARILYN'S EARNINGS MAKE IT POSSIBLE FOR WILBUR TO CARRY A FULL SCHEDULE OF CLASSES.



# 's day



ON THE WAY TO AN 8:00 O'CLOCK CLASS, WILBUR PASSES THE CLOISTER JOINING THE NEW LIBRARY AND OLDER CLASSROOM BUILDING AT ILIFF. IN CLASS HE HAS FREEDOM OF EXPRESSION WHICH IS CONSIDERED IMPORTANT BY ALL METHODIST SEMINARIES IN TRAINING RESPONSIBLE LEADERS. (RIGHT) DR. HARVEY POTTHOFF, WITH 17 YEARS IN THE PASTORAL MINISTRY, LEADS A DISCUSSION ON "MAN, SIN, AND SALVATION."



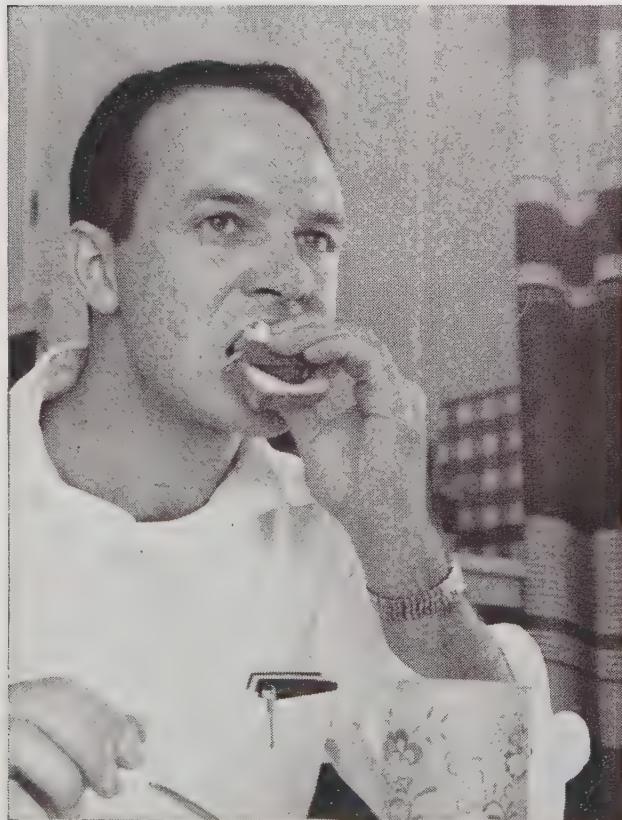


FOLLOWING CHAPEL AND THROUGHOUT THE DAYS AND EVENINGS, ONE OF THE FAVORITE PASTIMES OF SEMINARIANS IS THE "BULL SESSION." WILBUR SHARES HIS INSIGHTS WITH OTHERS AND IS ENRICHED IN THE INTERCHANGE OF VIEWS OF MEN FROM WIDELY SCATTERED GEOGRAPHICAL, DENOMINATIONAL, AND CULTURAL BACKGROUNDS.

IN THE SOCIOLOGY LABORATORY, BOWMAN CONSULTS WITH DR. DALE BAUR CONCERNING A STUDY ANALYSIS RECENTLY COMPLETED IN THE FIELD WORK WHERE BOWMAN IS ASSISTANT PASTOR, MORE THAN 100 SOCIOLOGY STUDENTS ACCEPT A PART-TIME POSITION BEFORE FINISHING THEIR TRAINING.

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EATING LUNCH ALONE, BOWMAN PREPARES A SIMPLE MEAL: HOT-DOG, SOUP AND MILK, OFTEN CATCHING UP ON THE MORNING'S MAIL OR LAST-MINUTE READING WHILE MUNCHING HIS FARE. (RIGHT) FIELD WORK IS EMPHASIZED AS AN IMPORTANT ASPECT OF MINISTERIAL TRAINING. TO ASSIST THE STUDENT, FACULTY MEMBERS, EXPERIENCED IN THE PASTORATE THEMSELVES, ARE OFTEN CALLED UPON. HERE BOWMAN CONSULTS WITH DR. WALTER G. WILLIAMS ON AN INTERPRETATION OF THE "DISCIPLINE" IMPORTANT TO HIS WORK.

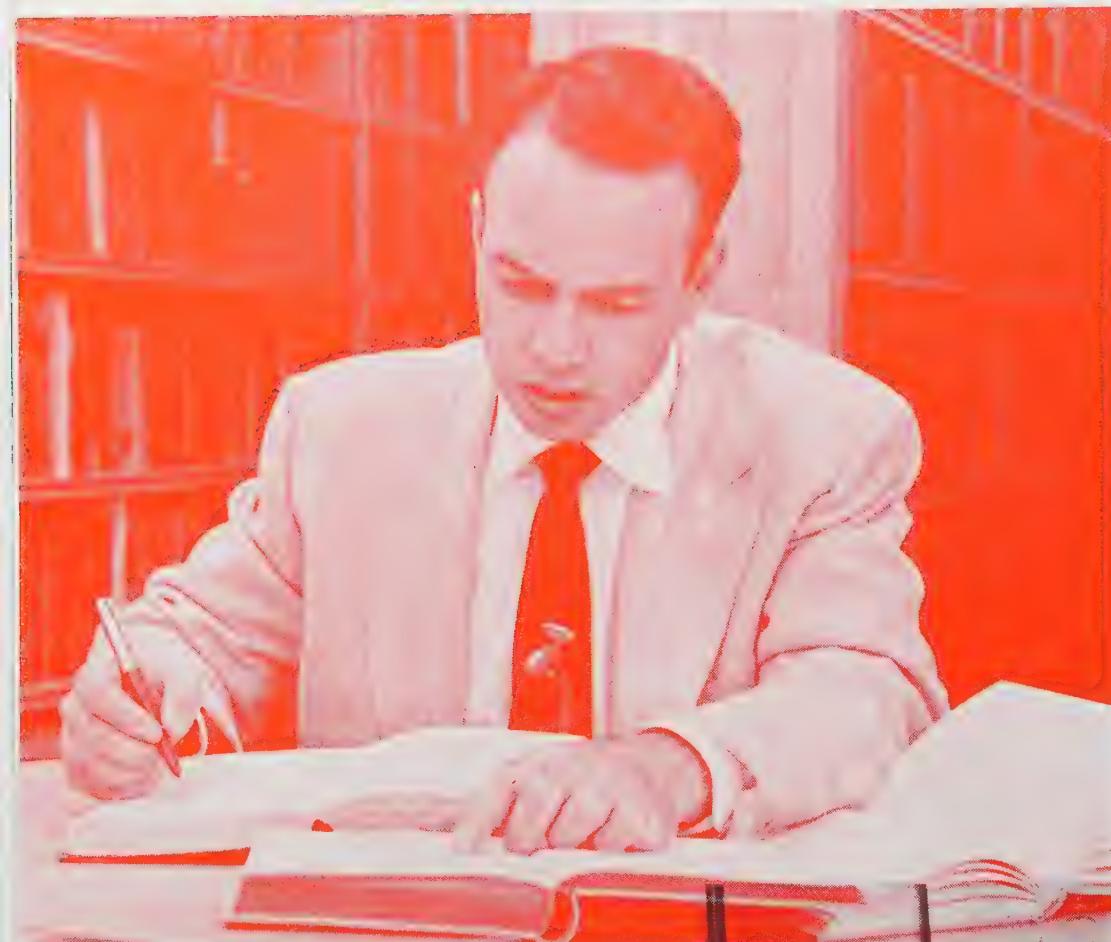


PRACTICE PREACHING, INCLUDING USE OF PLAYBACK RECORDS AND THE LATEST AUDIO EQUIPMENT, HELPS THE SEMINARIAN IMPROVE HIS TECHNIQUES BEFORE ACCEPTING A FULL-TIME PASTORATE. HERE DR. HAROLD F. CARR, PRESIDENT OF ILIFF AND FORMER PASTOR OF OHIO'S LARGEST METHODIST CHURCH (LAKEWOOD, CLEVELAND), GIVES WILBUR HELPFUL POINTERS.

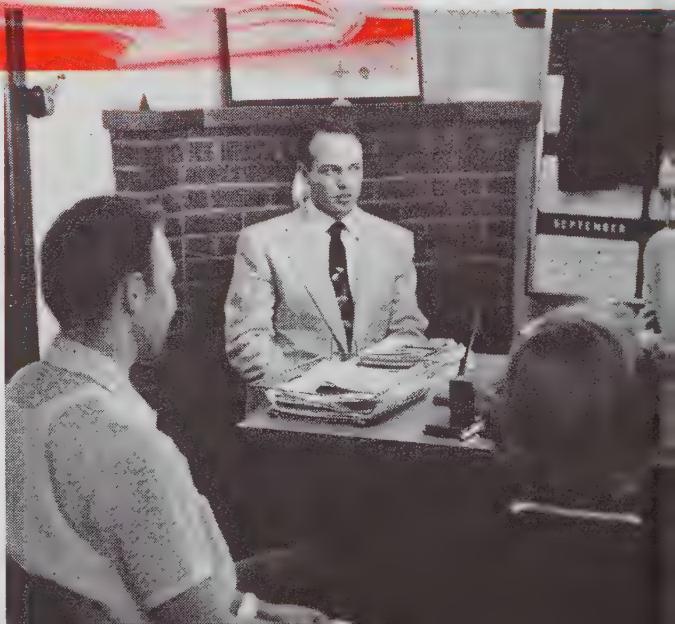




WHOLESOME RECREATION, INCLUDING ACTIVE SPORTS, IS ENCOURAGED FOR MEN PREPARING FOR THE MINISTRY. (BELOW) STUDY NEVER ENDS FOR THE SEMINARIAN. BUT THE HABITS OF GOOD READING ESTABLISHED IN SCHOOL HELP THE SEMINARIAN KEEP ABREAST OF DEVELOPMENTS IN THEOLOGY AMID THE BUSY DETAILS OF CHURCH LIFE.



OBSERVING A SKILLED AND EXPERIENCED PASTOR AT WORK IS PART OF MINISTERIAL TRAINING. HERE BOWMAN SITS IN ON A PREMARITAL CONFERENCE, LEARNING FROM THE REV. LAIRD V. LOVELAND, MINISTER OF GRANT AVENUE METHODIST CHURCH, DENVER, TO WHICH THIS STUDENT IS ASSIGNED.



# SELECTIVE SERVICE

To Meet the Selective Service Requirements for Exemption

## THE CANDIDATE REQUIREMENTS FOR THE MINISTRY OF THE METHODIST CHURCH

For Young Men  
Studying for  
the Ministry

### Must Take the Following Steps:

1. "Receive the approval of the Quarterly Conference of the Church in which he holds his church membership." (See No. 304.1, *The Methodist Discipline*.)
2. Secure a license to preach from the District Committee on Ministerial Qualifications (See No. 303-305-675, *The Methodist Discipline*). This license must be renewed annually. The necessary examinations will be arranged by the Committee.
3. Fill out the Ministerial Student Exemption Form, Part I. This blank is to be prepared in quadruplicate. Copies of the blanks may be secured from the Registrar of the Board of Ministerial Training and Qualifications of the Annual Conference in which the candidate resides, or from the Department of Theological Schools, The Methodist Church, Box 871, Nashville 2, Tennessee. Secure the signature of your District Superintendent.
4. Secure the endorsement of the Registrar of the Board of Ministerial Training and Qualifications (on Part II, Ministerial Exemption Form) that his candidacy is under the direction of The Methodist Church. (See No. 1380.2, *The Methodist Discipline*.)
5. Pre-enroll in a recognized and accredited theological or divinity school. The school you choose will inform you of its requirements which you must fulfill. The ten Methodist theological schools are fully recognized, along with many other theological schools throughout the country. "It is the responsibility of the local board to determine whether or not a theological or divinity school is recognized as such." (Operations Bulletin, No. 87, Selective Service System, February 6, 1953.)
6. Secure certification of theological or divinity school pre-enrollment (on Part III, Ministerial Student Exemption Form) by sending all four copies of the form to the school. The school will retain one copy (blue) and return the other three copies to you.
7. Present one copy of the completed Ministerial Student Exemption Form (white) to the (1) local draft board. Request the school or college you are now attending, as a pretheological student, to send an official statement to your local draft board that you are satisfactorily pursuing a full-time course of instruction. Be sure that (2) the Registrar of the Conference Board of Ministerial Training and Qualifications (yellow) and (3) the theological school (blue) receive copies. The other (pink) copy (4) is to be retained by the candidate for his personal record.

For further information on Selective Service Requirements or for copies of the Ministerial Exemption Forms write to the Registrar of your Conference Board of Ministerial Training and Qualifications or the Department of Theological Schools, Dr. Gerald O. McCulloh, Director, Methodist Board of Education, Box 871, Nashville 2, Tennessee.

# DEMPSTER GRADUATE FELLOWSHIPS 1955 - 1956



(FIRST ROW) FREDERICK TROTTER, BOSTON; EARL BROWN, BOSTON; DR. GERALD O. MCCULLOCH, DIRECTOR OF THE PROGRAM; WILLIAM MALLARD, DUKE;  
(SECOND ROW) ROY HART; THOMAS LANGFORD, DUKE; HAROLD HINDERLITER,  
WESTMINSTER AND VANDERBILT. NOT SHOWN ARE NORMAN SPELLMAN, YALE;  
WILLIAM CASCINI, ILIFF AND NEW YORK UNIVERSITY.

*awarded by*

**THE BOARD OF EDUCATION OF THE METHODIST  
CHURCH THROUGH THE DEPARTMENT OF  
THEOLOGICAL SCHOOLS**

## ORIGIN AND PURPOSE

The aim of The Methodist Church in providing the Dempster Graduate Fellowships is to increase the effectiveness of teaching in Methodist schools of theology, and of the teaching of religion in the colleges and universities. The Board of Education administers these awards as a part of the program of its Department of Theological Schools. The fellowships are designed to meet progressively the need for adequately trained teaching personnel in all departments of the curriculum in theological education.

## BASIS OF AWARDS

The awards will be made annually to graduate students selected for their intellectual competence, academic achievement, promise of usefulness in teaching careers, personal qualities, and clarity of spiritual purpose and commitment. The Committee on Awards will give due regard to the encouragement of students preparing for fields in which there is a marked shortage of available teachers.

## NUMBER AND AMOUNT OF AWARDS

Five fellowships will be made available annually. The award shall be \$2,000 for a single man, \$2,400 for a married man. An additional amount may be added if the fellowship is approved for use outside the United States or Canada. The recipient of the award is not to engage in other employment during the period in which he holds his fellowship.

## WHO MAY APPLY

The fellowships are open only to men and women who are teaching or plan to teach in seminaries, or to teach religion and related subjects in universities or colleges. The applicant must be now studying in or have within five years received the Divinity degree from one of the ten member seminaries of the Association of

Methodist Theological Schools. Only those persons receiving the B.D. degree or its equivalent after January 1, 1950, will be considered eligible for the award for 1955-56. The applicant must have had at least one full year of study as a candidate for the Ph.D. degree. A person already holding a Ph. D. degree is not thereby excluded from candidacy. Ordinarily an award shall hold for one year only, although in exceptional cases renewal shall be permitted.

## AREAS OF STUDY

Study may be pursued in any field related to the programs of instruction of the seminaries or college and university departments of religion in the recognized disciplines leading toward the Ph.D. degree.

## APPLICATION PROCEDURE

A prospective applicant should (1) make application on the official form (to be supplied by the designated representative or committee in the Methodist theological school or by the Executive Director of the Dempster Graduate Fellowships); (2) make available with the application form transcripts of all previous academic work, graduate and undergraduate, and a recent photograph; (3) secure letters of reference regarding his personal, religious, and intellectual development; (4) supply a term paper, master's essay, or other example of the applicant's most scholarly work; (5) make arrangements with the committee of his seminary to take the Miller Analogies Test, and (6) provide a medical certificate from the health service of the theological school. Application forms properly filled, together with the supporting documents, must be presented by the date of application to the Dempster Fellowship Committee in the Methodist theological school of which he is a graduate or to the Executive Director of the Dempster Graduate Fellowships. Failure to include items indicated in the application procedure will be regarded as a weakness in the applicant's qualifications for the award.

## DATE OF APPLICATION

All applications properly documented shall be filed with the Dempster Fellowship Committee in the seminary from which the applicant was graduated or with the Executive Director on or before March 1, 1955, for awards for the academic year 1955-56. (Scholarship committees in the various schools may set an earlier date to receive applications in order to handle them prior to March 1.)

## INQUIRIES

Make inquiries to the Scholarship Committee of any of the ten Methodist theological schools or write directly to:

Gerald O. McCulloh, Executive Director  
Dempster Graduate Fellowships  
Department of Theological Schools  
Box 871  
Nashville 2, Tennessee



MEMBERS OF THE DEMPSTER FELLOWSHIP COMMITTEE ARE  
LEFT TO RIGHT: DR. OTTO J. BAAB, GARRETT BIBLICAL IN-  
STITUTE; DR. WALDO BEACH, DUKE DIVINITY SCHOOL; DR.  
GERALD O. MCCULLOH, DIVISION OF EDUCATIONAL INSTITU-  
TIONS; MRS. JOHN E. RAMB, SECRETARY; DR. HOWARD M.  
HAWK, HALE SCHOOL OF THEOLOGY; DR. ALBERT C. OUTLER,  
PERKINS SCHOOL OF THEOLOGY.

# *hoof beats to HEAVEN*

*Reviewed by Harry J. Harwood, pastor, Marseilles, Illinois*

*Hoof Beats to Heaven* by Sydney Greenbie and Marjorie Barstow Greenbie, Travercity Press, Penobscot, Maine. \$6.00.

This is the first of a projected three-volume work in the typical Greenbie style. The hero of the long story is Peter Cartwright, justly famed evangelist and organizer in the early Methodist history of Kentucky and Illinois. It is such a compelling tale that this reviewer who meant to glance through and write some appropriate remarks got completely captured and sidetracked from other interests until he had read all 618 pages.

In these pages the dry bones of factual event in history are clothed with living personal experiences. The vast pageant of earliest post-Revolutionary War Kentucky in every detail of the social, economic, political, and religious scene is unfolded in a moving pageant of reality. In the forward march of the narrative you catch the almost incredible tale of the perils of wilderness trails, the surging life of undisciplined young America founding the first of its new states, the struggle to beat down vicious savagery in white man as well as Indian, the helpless remoteness of far-away Federal government as the young commonwealth battles with such scanty resource to make a home within the wilderness.

Here we have in eloquent portrayal the intimate account of the forces of frontier Christianity, the early stages of Methodism, and the contemporary denominational scene in which doctrinal rivalry so frequently yielded by force of circumstance and good sense to fundamental unity in bringing raw humanity under spiritual control.

It's all here, the basic foundations of our cultural heritage, the striving assertions of democratic freedom reaching for order and control, the germ of theory and practice leading up to what we value in current American life.

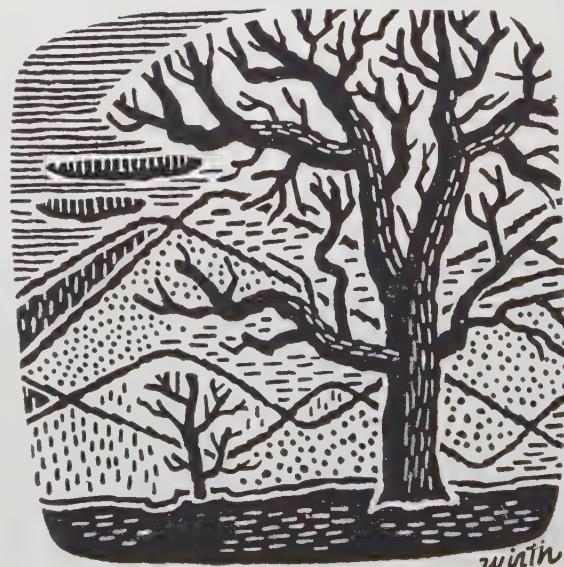
Sometimes, but not too often, the didactic and expository tone creeps in through the lips of some of the characters. It may be just a trifle too apt and prophetic when the early circuit rider, Brother Poythress says to Mary Cartwright, mother of Peter, "(God) calls on you to start under your own roof a woman's society for Christian service." (Page 123) That clicks too coincidentally with the modern emergence of the great W.S.C.S.

But the Greenbies have told a great story, and the honest reviewer can only be gratified that they have put up a giant packet of

religious fiction with a minimum of forced moral so apt to appear in such literary efforts.

The development of the teen-age Peter Cartwright, his experiences of evil in and around him, his battle for salvation, all are completely convincing and true to his own autobiographical account.

This reader wondered in the past, on reading *Anthony Adverse* and *Gone With the Wind*, why so much literary talent and effort had to be expended on such morally inadequate figures. Here is a work that has all the marks of patient, thorough, and authentic research channeled through highly readable literary expression, surging with a terrific impact of feeling and action and emerging in convincing and actual spiritual victory. It braces one's faith. It knits the Gospel into life, and best of all, it tells a story—and what a story! What superb storytelling!



# *The CHURCH and Its STUDENT Witness*

(A Service of Worship for Student Recognition Day, January 1, 1956)

ORGAN PRELUDE (*the people in silent meditation*)

CALL TO WORSHIP:

Minister: The commandment of the Lord is pure, enlightening the eyes.

People: **Light is sown for the righteous, and gladness for the upright in heart.**

Minister: With him is the fountain of life; in his light shall we see light.

People: **Send out thy light and thy truth; let them lead us.**

INVOCATION (by the minister, congregation standing):

Almighty God our heavenly Father, thou who art the only true and wise God, in whom are all the treasures of wisdom and of knowledge, we beseech thee to reveal thyself with the light that comes from above in order that our institutions of learning might be illuminated, and those who teach therein might be taught of thee, and those who learn might be led by thy spirit and confirmed in the faith of our Lord Jesus Christ. Amen.

HYMN No. 2: "Come Thou Almighty King" (*congregation standing*)

STUDENT DAY STATEMENT (by the minister):

Throughout Methodism, coming from every corner of our great country, thousands of college and university students will worship today in their home churches and share in the morning services. We call this Student Recognition Day in our general church. What better way can we begin the new year than by giving recognition to our students? They have returned home from school to spend the holiday season with their families and friends, and we as a church wish to remind them that their vocation as students is one which should be under divine leadership and dedicated to the church.

It is the church's responsibility to help every student find his proper place in the church, and also help him find spiritual aid on the distant campus by extending the arms of the church through the Methodist Student Movement. While attempting to find their place in society, many students are exposed to the realities of life, sometimes grappling in darkness as they endeavor

to find fulfillment for their dreams. Here is where they need our help and prayers.

It is through this recognition service that we display our prayerful concern for them. As pastor of this church, I am happy to be able to turn our worship service over to these students who will lead us in this worship experience.

ANTHEM

RESPONSIVE READING (based on the saying of Jesus):

Student: Truly, truly, I say unto you;

People: **If you have faith as a grain of mustard seed . . . nothing will be impossible to you.**

Student: Truly, truly, I say unto you;

People: **When you pray, you must not be like the hypocrites; for they love to . . . be seen by men. . . . But when you pray . . . pray to your Father who is in secret; and your Father who sees in secret will reward you.**

Student: Truly, truly, I say unto you;

People: **He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me.**

Student: Truly, truly, I say unto you;

People: **Unless you turn and become like children, you will never enter into the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven.**

Student: Truly, truly, I say unto you;

People: **Unless one is born anew, he cannot see the kingdom of God.**

Student: Truly, truly, I say unto you;

People: **Unless one is born of water and the Spirit, he cannot enter the kingdom of God.**

Student: Truly, truly, I say unto you;

People: **He who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life.**

Student: Truly, truly, I say unto you;

People: **It is not the will of my Father who**

**is in heaven that one of these little ones should perish.**

Student: Truly, truly, I say unto you;

People: **It was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world.**

Student: Truly, truly, I say unto you;

People: **He who believes has eternal life. I am the bread of life. I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh.**

Student: Truly, truly, I say unto you;

People: **If you ask anything of the Father, he will give it in my name . . . ask and you will receive, that your joy may be full.**

Student: Truly, truly, I say unto you;

People: **Everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life.**

Student: Truly, truly, I say unto you;

People: **Heaven and earth will pass away, but my words will not pass away.**

**GLORIA PATRI (to be sung in unison)**

**MORNING PRAYER (by a student)**

**LORD'S PRAYER (in unison)**

**SCRIPTURE READING (by a student) :**

In the beginning was the Word, and the Word was with God and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. (*Jn. 1:1-9*)

Seeing the crowds, he [Jesus] went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them saying: "You are the light of the world. A

city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (*Matt. 5:1, 14-16*)

Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." The Pharisees then said to him, "You are bearing witness to yourself; your testimony is not true." Jesus answered, "Even if I do bear witness of myself, my testimony is true, for I know whence I have come and whither I am going, but you do not know whence I come and whither I am going." (*Jn. 8:12-14*)

"As long as I am in the world, I am the light of the world." (*Jn. 9:5*)

**MORNING OFFERING (tithes and gifts, received by students)**

**OFFERTORY**

**DOXOLOGY (congregation stands and sings as ushers bring offering forward; pastor will place it upon the altar)**

**HYMN No. 279: "God of Grace and God of Glory"**

**TALKS (by students)**

**THE ACT OF COMMITMENT AND DEDICATION (pastor and a student) :**

**Minister:** A prayer of Commitment of the local church

O Father God, we come before thy divine majesty asking that we may be charged and committed with the task of aiding the student wherever he may be. The world is thy parish; the student thy potential disciple.

Help us to accept the challenge to guide, stimulate and enrich all those who thirst for knowledge.

Help us to be of pure heart. Help us to integrate wisdom with righteousness—knowledge with thy truth. Help us to see the whole and not just the part—our fellow man and not just ourself.

Charge this church with the challenge of greater dedication to the task before it. Fill this church, its ministry and its laymen with the spirit of thy holy love and faith.

These things we ask in the name of thy son, Jesus Christ. Amen.

**Student:** The act of dedication of the student

Father God . . . May the study lamp be our burning candle,

The desk, our altar.

May these days as students become a stewardship of ourselves.

May we give ourselves to the vocation of scholarship,  
Becoming careful workmen for thee.

May college not become a mere preparation for life and a vocation,  
But life and a vocation itself, meaningful and whole.

Grant that we may see as sacrificial, our study,  
Not for our own Glory, but to thy greater glory.

We would learn the essential things well,  
We would desire to be of real service to the world,  
To see fame with cool eyes,  
And failure without fear of reputation.  
Recreate us sensitive to the great problems of mankind,  
To know great minds and invoke great principles.  
Lead us to great tasks with the courage to put away childish things  
And be filled with great thoughts.  
May the awareness of debt to parents, friends, and society  
For the cost of our education

Make humble humans of us.

Encourage and refresh us when we come to think of our work as boresome,  
Drawn out and unproductive.  
Strengthen us, Father, as faithful students of thy word,  
To answer thee,  
For thou has called us into thy service as learners.\*

HYMN OF DEDICATION No. 225: "Take My Life and Let It Be"

#### BENEDICTION

Now may the love of God the Father; the saving grace of our Lord and Savior Jesus Christ; the fellowship and sweet communion of the Holy Spirit, abide rich in our hearts, now and forever more, Amen.

*Adapted from services prepared by Julius Webb and Neil Winslow.*

\* Prayer by Margaret Rigg from motive magazine.

#### SUGGESTIONS TO THE WORSHIP COMMITTEE OR PASTOR WHO WILL PLAN THE STUDENT RECOGNITION SERVICE:

1. The emphasis of this service is focused upon the students who are home for vacation. This should be a significant experience in their church.
2. Careful plans should be laid. Every returning student should be contacted as far ahead as possible so he will be aware that he is to participate in the service. Material should be placed in his hands early enough to give him time to meditate and study.
3. This should be a significant experience for the family, many of which are reunited in this worship time. Try to emphasize this experience.
4. Senior boys and girls would be happy to cooperate. They might well be used as ushers, in the choir or other designated places.
5. A committee should be appointed with proper representatives, such as a MYF member, a student representative, an usher representative, and a music representative. The pastor should meet and counsel with this group as they make definite plans for the worship service.
6. The talks should be made by three or four students on a subject related to campus-church

life, in the light of the students' own interpretation. These talks should be 5-10 minutes in length.

7. Publicity from every angle should be given, including newspaper, radio, church paper, etc.
8. Special recognition should be given the students in the church school hour as well as worship.

#### SUGGESTED LIST OF TOPICS FOR TALKS BY STUDENTS

1. Reflecting Christian Light on the Campus
2. What My College Offers Religiously
3. What I Expect from My Church
4. How My Christian Training Helps Me at College
5. Christian Ethics Applied at College
6. What My Church Should Expect of Me in the Future
7. The Work of Our Wesley Foundation
8. Is Christianity Adaptable to Campus Life?
9. Student-Faculty Relationship in Religious Activities
10. Is Christian Education Helpful in a Vocation?
11. Segregation On Our Campus
12. Being a Student Can Be a High Calling of God

Reprints of this service available from your Conference Board of Education or from The Department of College and University Religious Life, Box 871, Nashville 2, Tenn.

### ***Why Choose A Methodist Theological School?***

A THEOLOGICAL SEMINARY OF THE METHODIST CHURCH  
PROVIDES OPPORTUNITY—

To discover more fully the outreach of The Methodist Church as a working institution in the world.

To grow to Christian maturity through deepened understanding, sensitivity, and consecration in the ministry of The Methodist Church.

To receive the fullest possible training in the basic Christian faith as interpreted by The Methodist Church.

To share in a circle of friends and fellow workers the life-long brotherhood of the Methodist ministry.

## **METHODISM'S TEN THEOLOGICAL SCHOOLS**

- Boston University School of Theology  
Boston, Massachusetts  
Walter G. Muelder, Dean
- Drew Theological Seminary, Drew University  
Madison, New Jersey  
Bernhard W. Anderson, Dean
- The Divinity School, Duke University  
Durham, North Carolina  
James Cannon, Dean
- Emory University, Candler School of Theology  
Emory University, Georgia  
William R. Cannon, Dean
- Gammon Theological Seminary  
Atlanta, Georgia  
Harry V. Richardson, President
- Garrett Biblical Institute  
Evanston, Illinois  
Dwight E. Loder, President
- The Iliff School of Theology  
Denver, Colorado  
Harold F. Carr, President
- Perkins School of Theology, Southern Methodist University  
Dallas, Texas  
Merrimon Cuninggim, Dean
- University of Southern California, School of Religion  
Los Angeles, California  
Earl Cranston, Dean
- Westminster Theological Seminary  
Westminster, Maryland  
Norman L. Trott, President